(5)

A

LETTER

To the Reverend

Mr. *G----e Wh------d*, A. B.

Late of *Pembroke College, Oxford.*

Price One Penny.

The celebrated Dr. R---K, *to the more celebrated Apoſtle* WH------D.

Reverend greeting Brother,

AS Treaties are the Mode of the Times, and, to ſpeak in the Language of the Vulgar, no one Tub now cares to ſtand on its own Bottom, even I, though ſo deſervedly famous for the numberleſs and nameleſs Cures that I have performed, tho' poſted up at the Corner of every Street, Lane and Alley in this vaſt Metropolis, and for ſo many Years on Record in every News-paper that

as appeared on either Side of the grand Queſtion, even condeſcend at laſt to propoſe an Alliance etween me and my laudable Brethren, the Quacks, on one Side, and you and your *rege-erated* Co-adjutors, the Collectors of *Kenning-on-common* *, on the other. — But, before we roceed any farther, as a Hint to the Politicians, et it be obſerved, that we are led to this Mo-ion by our natural Intereſt; that our Views of eciprocal Advantage are apparent, and that we iterally couple *like to like:* Whereas they often rove themſelves ſuch Blunderers, as to league vith their Enemies, and quarrel with their Friends; nor are ſenſible of their Folly, 'till they eel it in their Misfortunes.

Si populos vult deſpi deſpitus. I don't know whether that is good *Latin* or not, but if not, I have learned of you, that human Wiſdom is no Accompliſhment, and, of courſe, Ignorance no Reproach. However, as I take it, the Meaning s, that *one Fool makes many*; and I muſt needs ay, that Craft on our ſide is not ſufficient, un-eſs Folly is on that of our Auditory. — Let this hen be the Baſis of our future Confederacy: To diſcountenance Knowledge, and cry up implicit Faith in the Doctor; to effect which, I have obſerved, nothing is ſo infallible as Myſtery. When Men talk to be underſtood, the very Vul-gar themſelves can examine their Principles, can unravel

* *The Place where Mr.* Wh-------d *uſed to preach, and collect.*

unravel their Arguments, and plead their ov
Reaſon to diſſent from their Concluſions: B
when we wrap ourſelves round with Obſcurit
talk, like what St. *Paul* heard when ſnatched
into the third Heaven, Things that no Conc
ption can attain to; who can expoſe? who c
reprove? Beſide, the Herd love to wonder, a
the *Super-ſublime*, both on the Stage and in t
Pulpit, never fail'd of ſucceeding beyond the mo
ſanguine Expectations.

I was overjoy'd to read your incomprehenſib
Journals, and hear your more incomprehenſib
Orations: And then your Journeyings by La
and Water! your Preachings in the Synagogue
your Exerciſes in the Fields! but, above all, th
notable Expedient of *collecting Charities*, won n
very Heart!——I was then convinced you w
one of us: I felt an irreſiſtible Sympathy attrac
ing my Affections towards you, and could har
ly reſt till I had made you an Offer of my Frien
ſhip and Services.—Beſide, I found there was t
exacteſt Similitude both in our Callings, and
our Meaſures to render thoſe Callings profitab
—If you ſet up for a Copy of St. *Paul*, (as it
obſerved you do, even to the mimicking *Raph*
el's Picture of him at *Hampton-court)* I do t
ſame by the old Stager, *Hypocrites*, I think th
call him; if you undertake to cleanſe and puri
the Soul, I do the like by the Body; if you a
an Enemy to the regular Drones of your Profe

on, I am as much to thoſe of ours; if you pro-
ſs to ſerve the Publick for the ſake of the Pu-
lick, ſo do I: Do you pocket the Fee when 'tis
ffered? I do the ſame: Are the Mob your Cu-
omers? they are mine likewiſe: Are you cal-
d a Quack in Doctrinals? I bear the ſame Re-
roach in Practice: Are you the Scorn and Jeſt
Men of Senſe? I want but very little of being
much their Jeſt and Scorn as you: In a Word,
'tis ſaid that you turn the Brains of your Pati-
nts, 'tis affirmed, with equal Truth, that I de-
roy the Conſtitutions of mine.

From this Parallel, Sir, of our Character and
onduct, which all the World muſt allow to be
npartial, 'tis obvious that nothing can be more
aſonable than the Alliance above propoſed, and,
courſe, that it ſhould be embraced with open
rms on both Sides.—But, perhaps, you will af-
ct to be aſhamed of ſuch an Union, and may
ſinuate it will endanger your ſaintly Reputati-
n.—In anſwer to which, Sir, give me leave to
y, that I have Scruples on that head as well
you; ſuch as, perhaps, are much better ground-
l than your's, and conſequently are much more
fficult to remove.—No body, I thank God, can
braid me with devouring Widows Houſes;
ading captive ſilly Women; confounding the
eace, and ruining the Subſtance of Families;
eaching up *Chriſt*, and playing the devil; blind-
recommending Charity, and at the ſame time
guilty

guilty of the worſt Oppreſſion, by ſqueezing ou
the laſt Mite out of the Pockets of the Poor; rob
bing both them and the Community of thei
Time, and expelling the wholſome Spirit of In
duſtry, to make room for that Fiend Enthuſi
aſm; blind, undiſtinguiſhing Enthuſiaſm! a Fiend
that, from the Experience of all paſt Ages, ne
ver was let looſe among the Multitude, but t
do Miſchief; Miſchief that knew no Bound o
End! wild and furious as the Sea, as treacherou
and as deſtructive.—I ſay, Sir, no body can up
braid me with being the Cauſe of ſo extenſive
Calamity. And yet, Sir, theſe, and a thouſan
things of the like nature, are irreverendly ſai
of a certain Perſon that ſhall be nameleſs, ever
Hour of the Day, I believe in every Part of th
Kingdom.——Neither are they contented witl
gravely accuſing this truly Reverend Perſonage o
being a publick Peſt, an Incendiary of the worſ
kind, and a Deceiver of the People; but thoſe
that have Wit and Humour, make him the con-
ſtant Butt of both: When they hear of the pro-
digious Quantities of Braſs he receives, they ſay
he is paid in his own Coin; when they are told
that he apes the Character of St. *Paul*, they ſay, if
he was under the Laſh of the Beadle, there might
be ſome Reſemblance; when 'tis ſaid he prophe-
ſies againſt the *great City*, like *Jonah*, and is as
angry that *God* will not truſt him with the iſ-
ſuing his Judgments, they recommend him to be

firſt

firſt thrown overboard, to appeaſe the Storm of his own raiſing; when they hear of the Crowds that follow him, they immediately take the hint, and calculate from thence the Number of Fools in *Britain*, and that as minutely and exactly as the *Jews* from a *State-Lottery*.—To this they add a thouſand humorous Tales, of the Knavery of Hypocriſy, the Extravagance of Credulity, and the Madneſs of Superſtition; all pointed and ſevere, all expoſing the Craft, and tending to ridicule both the *Fox* that preaches, and the *Geeſe* that make up his Audience.

The Proverb ſays, *A Word to the Wiſe is enough*; conſequently, I have no need to apply what has been ſaid: You ſee plainly now your Reputation will run no Hazard by uniting your Intereſts with mine; but, on the contrary, if there's any Danger of Character on either ſide the Queſtion, 'tis on mine. I really have ſome Conſcience remaining; and, tho', God knows, a very grievous Sinner, can't help thinking myſelf much more innocent than a modern Saint. —— But what have we to do with Innocence? Gain, I take it, is your Godlineſs, as it is my publick Spirit; for Gain I practiſe; and you preach: Let Gain then, mutual Gain, be the Cement of our Alliance! Let us fairly divide the Mob between us, as Prize-fighters do the Houſe; the Fleece is large enough for both. —Neither need we in the leaſt interfere in each other's

Trade.

Trade. At the Theatre, Muſick and a Pro
logue introduce every new Play, and keep th
Audience in good Humour 'till the Curtain i
drawn up: This Part of the Entertainment is al
I deſire for my *Andrew* and myſelf; and whe
you are ready to mount, we'll inſtantly reſign
unleſs you inſiſt on the aforeſaid facetious Gen
tleman's ſetting the Pſalm, or one of the Reve
rend Mr. *W—y*'s or Deacon *S—d*'s Hymns i
its ſtead. I can aſſure you, Sir, *Andrew* has a
admirable Talent that way; can twang it thro
the Noſe like a *Scots* Organ, and put on a Fac
that *Hugh Peters* himſelf would have bee
charm'd with. By this means one Stage ma
do for both, and our Miracles keep pace witl
each other. To which let me add, by way o
Hint as to private Practice, that when I perceiv
my Patients *departing*, I'll ſend them to you fo
ſpiritual Conſolation: Converts are eaſily mad
in the laſt Moments, and a Will may be drawn
as *methodical* as you pleaſe. On the other hand
as one good Turn deſerves another, when you
find the Spirit too ſtrong for the Fleſh; or, in
other Words, Zeal becomes Madneſs, ſend you
Lunaticks as faſt as you make them to me; I
can bleed, purge, ſhave and diet as well as *M—*,
and you ſhall have a Share of the Profits into the
Bargain.

But perhaps, in anſwer to all this, you'll ſay,
you are returning to the Brethren in *America*, to
enjoy

joy the Fruits of all your Labours in the Lord. may be ſo; but will not a new *Eliſha* ariſe, ith a double Portion of your Spirit, to *collect* your room? I don't queſtion but there will. The Itch of Avarice and Popularity works ſtrongly as Inſpiration itſelf; and as you have et with ſo plenteous a Harveſt, 'tis not to be ueſtioned but others will be found who will be ad of the Gleanings. —— To them then let e have the Honour to be join'd, if not to you: or, as I hinted above, our Way lies through e ſame Road, and the ſame Set of Patients rves for both. I am, with the moſt cordial ffection,

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Reverend Brother,

Your Fellow-labourer,

R——D R——K.